
Migrational, diaspora and identity, by Tsolidis, Georgina Editor, Springer, New York:, 2014. viii + 218 pages. Index to p. 219. Jorge Araneda Tapia, MA History, University of Chile, jorge.aranedat@gmail.com

Migration, diaspora and identity edited by Tsolidis is the last published series about new understanding of international migration and immigration integration by Springer Dordrecht Heidelberg, New York in 2014.

Written by eleven academic experts and divided into four different chapters, the book presents clearly defined research questions answered performing a critical analysis and developing evidence scholarship. Some of these well-known experts are Enzo Colombo, Ulrike M. Vieten, Melinda McPherson, Vikki Pollard, Georgina Tsolidis, Bernadetta Siara, Francesco Della Puppa, amongst others.

The topics include debates regarding first, a comparative research of a regional, national or international nature; and second, the changing characters of urban areas, specifically about cosmopolitan and multicultural areas in which migrants or refugees settle. However, the most important topics discussed in the book for me are: the challenge of reciprocal influence of migrants, host communities, issues of integration, social inequality, as well as an analysis in migration research.

Another merit with this approach is that the book presents, in different layers, discussions about several important topics about migration and cultural differences, and from these discussions, important debates of the deconstruction of various main concepts emerge; for example, cosmopolitanism, diaspora or transculturalism. Following this emergence, implications about the deconstruction of cosmopolitanism, for instance, can be found. Therefore, according to the book cosmopolitanism implies some form of integration with separate communities living side by side. In addition, debating about this deconstruction shows that cosmopolitanism is inextricably linked with colonialism, and this is not subsumed under uncomplicated binaries, such as foreigner/bourgeois versus local/impoverished.

The debate about cosmopolitan imagination is particularly relevant for understanding the debates stated above, making a clear distinction between a cosmopolitan cities from others that are multicultural, diverse or international as well¹

¹ See for example. Beck, Ulrich, *Cosmopolitan vision*, Polity, London, 2006. Donald, S., Kofman, E., Kevin, C., *Branding cities: Cosmopolitanism, parochialism, and social change*, Routledge, New York, 2009. Harvey, David, «Cosmopolitanism and the banality of geographical evil», *Public Culture*, 12 (2), (529-564). Kendall, G., Woodward, I., Skrbis, Z, *The sociology of cosmopolitanism: Globalization, identity, culture and government*, Palgrave Macmillan, Basingstoke, 2009. Werbner, Pnina, *Anthropology and the new cosmopolitanism - rooted feminist and vernacular perspectives*, Berg, Oxford, 2008.

This is a threshold because the book explores the notion of “vulgar cosmopolitanism”² developed by Hanley, who explored the elitist understandings of the term and the use of the same. Also, Hanley argues that cosmopolitanism is just a nostalgic apologia for a racist Eurocentricism that eludes political proposals for changes.

Furthermore, the nostalgia for a cosmopolitan eludes and reduces the complexities, directing them to the field of invisible. Also, the colonial and class privilege allow some to experience elite forms of cultural exchange, and this creates a false sense of contribution to the welfare of a particular community. Thus, this simply produces a domain for the bourgeoisie and reduces other ways of living that do not require elite forms of cultural capital. In other words, the extending uses of cosmopolitanism are linked to privilege.

Summarizing, the book consists of four sections. Part number one called “multiple belongings” presents three papers by Colombo, Rhedding-Jones and Vieten. These different authors describe a diversity of lived experiences. Even though the contexts are distinct, each author presents research to illustrate simultaneously a variety of cultures, including minority cultures that continue regardless of the lack of support they receive, or the costs of their persistency in the maintainability of identity.

First of all, the paper offered by Colombo indicates the result of interviews with immigrant adolescents in Milan and discusses the notions of belonging and identification. He argues that these young people do not face a choice of either becoming like their immigrant parents or like their autochthonous peers. As an alternative, they are practiced at managing difference and these performances strategically. Secondly, Rhedding-Jones explores discourses of belonging. She takes as a focus the use of the word “aunty”. She is interested in the experiences of Muslim child-minder providers in Norway and the UK. Furthermore, the tensions implicit in providing culturally and linguistically appropriate care are trapped in the debate about whether it is acceptable for children to refer to their child-minders as aunties. Thirdly, Vieten examines the legacy of Empire as a backdrop of the diaspora in Britain. South Asian communities in London and other cities are the focus for her argument that Asians identity is linked to becoming rather than belonging. Likewise, questioning the matter of being either one or the other, but a matter of being both.

Also, section two called “representing a way of being” presents four papers; they are engagements with various forms of representation (newspapers and policy) and how these contribute to the discursive constitution of the “other”. According to the chapter, which present papers linked to Australia, the groups that are the focus of each research provide understandings into very different communities and the dissimilarities experienced in these communities as well.

2 Hanley, Will, «Grieving cosmopolitanism in Middle East studies», *History Compass*, 6 (5), (1346-1367).

Therefore, first Coram describes her experiences as a Maori living in Australia. Particularly, she describes the consequences of speaking out about racism due to discrimination experienced by Australian indigenous footballers. Secondly, McPherson is concerned with refugee women and the concrete consequences of how they are represented. According to McPherson, dominant representations of refugee women in forced migration policies have rendered those women invisible or have emphasised their victimhood and ineffectuality. She argues that the consequences of education policy are structured on the binary that refugee women are just victims or under universal social provision. Similarly, Gale explores the representation of Asians. In particular, he examines Indian residents who are most often travellers in Australia. Gale analyses newspaper coverage, one relates to violence against international students and the other to the legal prosecution of a doctor, accused of having links with terrorism. Finally, Pollard and Tsolidis examines the arguments for and against the proposed change published in the press. In the context of the naming of a shopping mall the controversy of surrounding is explored as a way of understanding the possibility of belonging. In Melbourne with a large Greek population, the local community was divided when it was suggested that the mall should be renamed to reflect the current character of the suburb and not the immigration history development.

Section three called “sexualised identifications” presents the works of Matthews - Nagata and Siara. In this brief section, the author espouses that the migration and self-identification are linked with cultural differences, because these linkages can be premised on ways of exposing women that deny their agency. In concrete, she is concerned with gendered and sexualised bodies and explores these through contemporary migration between Poland and the UK. Through an analysis of internet forum discussions, Siara discusses about the social body and how power mediates its construction. Furthermore, Mathews and Nagata examine migration to Australia prior to and after World War Two in order to expose how representations of Japaneseness have been linked to the history of women who migrated to work as prostitutes.

Finally, the fourth part which is called “Marriage and Family” presents the works of Della Pappa, Gurung and Chyong-fang. This section offers a threshold of diasporic or hybrid identities. In that regard, families provide a stimulus for identification and marriage often acts as the means by which women’s bodies are controlled in the effort to perpetuate the character of the collectivity.

Firstly, Della Pappa looks at family reunification as it relates to Bangladeshi men living in Italy. Through interviews with these Muslim men, he considers how their diasporic experiences away from family and community are prompted by their desires to establish better family conditions and yet when family reunification occurs their aspirations can be thwarted. In addition, Gurung considers the experiences of the Nepalese community in the United States. She is particularly concerned to explore how women’s lives change

through the impact of migration on gender roles. Likewise, Chyong-fang focuses this attention in marriages between Vietnamese women and Taiwanese or American men. Interviews with nearly 50 women are the basis for a comparative analysis of their lives in America and Taiwan respectively.

In conclusion, this is a remarkable wide-ranging collection to every person who is interested in the intersections of religion and diaspora, community and self-identification, racial discrimination and representation as well. Additionally, these papers present exceptional discussion about various theoretical frameworks to explore a diversity of communities with a multiplicity of practices in a diverse range of theories.

References

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